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Review.

THOUGHTS ON THE REVIVAL IN NEW-ENGLAND, &c. : BY JONATHAN EDWARDS.

Part I. Section 2.

(*Continued from our last.*)

The author continues to expose the folly of making philosophy instead of the scriptures, a criterion in judging of the character of revivals. His views of the subject, however, are rational as well as scriptural. The following extracts relate to the effects which religious exercises are capable of exerting on the body.

Scripture rules respect the state of the mind, and persons' moral conduct, and voluntary behaviour, and not the physical state of the body. The design of the scripture is to teach us divinity, and not physic and anatomy. Ministers are made the watchmen of men's souls, and not their bodies ; and therefore the great rule which God has committed into their hands, is to make them divines, and not physicians. Christ knew what instructions and rules his church would stand in need of better than we do ; and if he had seen it needful in order to the church's safety, he doubtless would have given ministers rules to judge of bodily effects, and would have told them how the pulse should beat under such and such religious exercises of mind ; when men should look pale, and when they should shed tears; when they should tremble, and whether or no they should ever be faint or cry out ; or whether the body should ever be put into convulsions : He probably would have put some book into their hands, that should have tended to make them excellent anatomists : But he has not done it, because he did not see it to be needful.

The most specious thing that is alledged against these extraordinary effects on the body, is, that the body is impaired & health wronged ; and that it is hard to think that God, in the merciful influences of his spirit on men, would wound their bodies, and impair their health. But if it were so pretty commonly, or in multiplied instances (which I do not suppose it is) that persons received a lasting wound to their health by extraordinary religious impressions made upon their minds, yet it is too much for us to determine that God shall never bring an outward calamity, in bestowing a vastly greater spiritual and eternal good. Jacob, in doing his duty in wrestling with God for the blessing, and while God was striving with him, at the same time that he received the blessing from God, suffered a great outward calamity from his hand ; God impaired his body so that he never got over it as long as he lived : He gave him the blessing, but sent him away halting on his thigh, and he went lame all his life after. And yet this is not mentioned as if it were any dimunition of the great mercy of God to him, when God blessed him, and he received his name Israel, because as a prince he had power with God, and had prevailed.

Let us rationally consider what we profess to believe of the infinite greatness of the things of God, the divine wrath, the divine glory, and the divine infinite love and grace in Jesus Christ, and the vastness and infinite importance of the things of eternity; and how reasonable it is to suppose that if it pleases God a little to withdraw the veil, and let in light into the soul, and give something of a view of the great things of another world in their transcendent and infinite greatness, that human nature, that is as the grass, a shaking leaf, a weak withering flower, should totter under such a discovery ? Such a bubble is too weak to bear the weight of a view of things that are so vast. Alas ! What is such dust and ashes, that it should support itself under the view of the awful wrath or infinite glory and love of Jehovah ! No wonder therefore that it is said, 'No man can see me and live, and flesh and blood cannot inherit the kingdom of God.' That external glory and majesty of Christ which Daniel saw, when 'there remained no strength in him, and his comeliness was turned in him into corruption,' Dan. x. 6, 7, 8, and which the apostle John saw, when he fell at his feet as dead, was but an image or shadow of that spiritual glory and majesty of Christ, which will be manifested in the souls of the saints in another world, and which is sometimes, in some degree, manifested to the soul in this world, by the influences of the Spirit of God. And if the beholding the image, and external representation of this spiritual majesty and glory, did so overpower human nature, is it unreasonable to suppose that a sight of the spiritual glory itself, which is the substance, of which that was but the shadow, should have as powerful an effect ? The prophet Habakkuk, speaking of the awful manifestations God made of his majesty and wrath, at the Red Sea, and in the Wilderness, and at Mount Sinai, where he gave the law ; and of the merciful influence, and strong impression God caused it to have upon him, to the end that he might be saved from that wrath, and rest in the day of trouble ; says, Hab. iii. 16. 'When I heard, my belly trembled, my lips quivered at the voice, rottenness entered into my bones, I trembled in myself, that I might rest in the day of trouble.' Which is much such an effect as the discovery of the same majesty and wrath, in the same awful voice from Mount Sinai, has had upon many in these days ; and to the same purposes, viz. To give them rest in the day of trouble, and save them from that wrath. The psalmist also speaks of very much such an effect as I have often seen on persons under religious affections of late, Psalm cxix. 131. 'I opened my mouth and panted, for I longed for thy commandments.'

The author goes on still further to speak of instances of strong feelings of distress and of joy ; and says, that he knows of no reason why the divine Being may not give such strong manifestations of spiritual things as to destroy reason and even life itself.—The views we generally have of spiritual things are wonderfully limited, as every Christian must acknowledge.

But there is one particular under this head, which, from its great importance, we shall present without abridgment.

There is one particular kind of exercise and concern of mind, that many have been overpowered by, that has been especially stumbling to some ; and that is, the deep concern and distress that they have been in for the souls of others. I am sorry that any put us to the trouble of doing that which seems so needless, as defending such a thing as this. It seems like mere trifling in so plain a case, to enter into so formal and particular debate, in order to determine whether there be any thing in the greatness and importance of the case that will answer, and bear a proportion to the greatness of the concern that some have manifested.—Men may be allowed, from no higher a principle than common ingenuity and humanity, to be very deeply concerned, and greatly exercised in mind, at seeing others in great danger, of no greater a calamity than drowning, or being burnt up in an house on fire. And if so, then doubtless it will be allowed to be equally reasonable, if they saw them in danger of a calamity ten times greater, to be still much more concerned ; and so much more still, if the calamity was still vastly greater. And why then should it be thought unreasonable, and looked upon with a very suspicious eye, as if it must come from some bad cause, when persons are extremely concerned at seeing others in very great danger of suffering the fierceness and wrath of Almighty God, to all eternity ? And besides it will doubtless be allowed that those that have very great degrees of the spirit of God, that is a spirit of love, may well be supposed to have vastly more of love and compassion to their fellow creatures, than those that are influenced only by common humanity. Why should it be thought strange that those that are full of the spirit of Christ, should be proportionably, in their love to souls, like to Christ ? who had so strong a love to them and concern for them, as to be willing to drink the dregs of the cup of God's fury for them ; and at the same time that he offered up his blood for souls, offered up also, as their High Priest, strong crying and tears, with an extreme agony, wherein the soul of Christ was as it were in travail for the souls of the elect ; and therefore in saving them, he is said to see of the *travail* of his soul. As such a spirit of love to and concern for souls was the spirit of Christ, so it is the spirit of the church ;—and therefore the church, in desiring and seeking that Christ might be brought forth in the world, and in the souls of men, is represented, Rev. xii. as a 'Woman crying, travailing in birth, and pained to be delivered.' The spirit of those that have been in distress for the souls of others, so far as I can discern, seems not to be different from that of the apostle, who travailed for souls, and was ready to wish himself accursed from Christ for others. And that of the psalmist, Psalm cxix. 53. 'Horror hath taken hold upon me, because of the wicked that forsake thy law.' And v. 136. 'Rivers of waters run down mine eyes, because they keep not thy law.' And that of the prophet Jeremiah, Jer. iv. 19. 'My bowels ! my bowels ! I am pained at my very heart ! My heart maketh a noise in me ! I cannot hold my peace ! Because thou hast heard, O my soul, the sound of the trumpet, the alarm of war !' And so, chap. ix. 1. and xiii. 17. and xiv. 17. and Isa. xxii. 4. We read of Mordecai, when he saw his people in danger of being destroyed with a temporal destruction, Esther iv. 1. 'That he rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and bitter cry.' And why then should persons be thought to be distracted, when they cannot forbear crying out, at the consideration of the misery of those that are going to eternal destruction ?

The author closes this section, by showing the mistake of those who judge of one revival by the general history of revivals ; and that of others who judge by their own feelings and experience.

The former, he says, have instituted a rule which is altogether unwarranted by the scriptures ; and are also mistaken as to the plain matter of fact. Of the latter he says,

These persons that thus make their own experience their rule of judgment, instead of bowing to the wisdom of God, and yielding to his word as an infallible rule, are guilty of casting a great reflection upon the understanding of the Most High.

Extract from Jowett's Christian Researches in Syria and the Holy Land.

JERUSALEM.

Like many other cities of the East, the distant view of Jerusalem is inexpressibly beautiful : but the distant view is all. On entering at the Damascus gate, meanness, and filth and misery, not exceeded, if equalled, by any thing which I had before seen, soon told the tale of degradation. *How is the fine gold become dim!*

Thus I went onward, pitying every thing and every body that I saw—till, turning off to the right, and having passed up what is called the "Via Dolerosa," from its being the supposed path of our Lord, when he bore his cross on the way to his crucifixion, we at length, alighted at the Greek convent of Mar Michael.

FIRST FEELINGS AND REFLECTIONS IN JERUSALEM.

During the first few hours after our arrival in the holy city, there was little to stir up the heart to a lively feeling, that this is really that venerable and beloved place, renowned above all others in Scripture. Hunger, fatigue, and the cheerlessness of an eight hours' ride over a peculiarly desolate tract of country, with no other refreshment than a small jar of boiled rice and some bread, would have been agreeably relieved by the welcome of pleasant countenances, sufficient food, and a warm room ; but our apartments, which had not been occupied for six months, were floored and vaulted with stone—fire-places are unknown in this land—our provisions were all to seek ; and at this late hour of the day, scarcely to be found. Hadjee Demetrius, the servant of the convent, in a sort of broken Turco-Grecian dialect, proffered his tedious and awkward services—the baggage was to be looked after—the mercenary and clamorous guides were to be (not satisfied ; that was an impossibility ; but) settled with and dismissed—and lastly, as if to diffuse a perfect sadness over our arrival, the storm which had threatened and slightly touched us during the latter part of our stage, now began to fall in torrents, similar to those which had buffetted us on the preceding evening near Sangyl. Every thing combined to inspire a feeling of melancholy—congenial enough to those emotions with which the actual civil and religious condition of Jerusalem deserves now to be contemplated ; but in no degree harmonizing with those sublimer and more glorious thoughts, which the very name of this city generally awakens in the bosom of the Christian.

When evening had closed, however, and the hour for retirement, devotion, and repose arrived, all that I had ever anticipated as likely to be felt on reaching this place, gradually came into my mind, and filled me with the most lively consciousness of delight at being in Jerusalem. "This" I thought, "is no other than the city of David. Hither the queen of the south came to hear the wisdom of Solomon. Isaiah here poured forth strains of evangelic rapture, which will glow with unspent warmth till the end of time. Here the building of the second Temple drew from the beholders mingled shouts and tears ; and here, was that very temple, made more glorious than the first, by the entrance of *the Desire of all nations, the Messenger of the Covenant!* Here, after He had rebuilt the temple of his own body, he began the wondrous work of raising a spiritual temple to his Father—shedding abundantly upon his disciples the gift of the Holy Ghost, for which they waited in this very city ; and then sending them forth as *his witnesses to the uttermost parts of the earth.*"

I felt, I confess, no particular anxiety to see what are called the "holy places."—Many have hastened to offer their first devotions at the sepulchre of our Lord—so far from having this desire, I feel somewhat of repugnance at the idea. It is enough for me to know, that I am not far from that scene—that Gethsemane, and Calvary, and *the place where the Lord lay*, are all so near to me, that I can truly say, I am dwelling in the midst of them. All this, too, my heart can better conceive in the stillness of the night-season, than by the light of day.—And He, who suffered here, still lives—*Jesus Christ, the same yesterday, to day and forever!* Spiritually he is as near to me, as he would have been had I seen him, this very day, at the ninth hour expiring upon the cross—the blood then shed is still fresh in its efficacy, and *cleanseth us from all sin.* If to have come hither should prove the means of raising me one degree higher in love to this adorable Redeemer, I would be thankful: but let me remember, that he desires us to view him with the eye of faith ; and that, although *we see him not* in the flesh, *yet, believing, we may rejoice in Him with joy unspeakable and full of glory.*

Saturday, Nov. 22, 1823.—I was early awakened in the morning, by some person in the convent chapel striking a piece of wood. My room communicates with the upper part of the chapel, by a lattice, at which the smoke of the incense soon began to enter : the striking of the wood was instead of the ringing of the bell ; and, in a few moments, I heard the voices of two or three ecclesiastics, commencing the drowsy, monotonous chant of the Greek Liturgy.—This service was observed by them every morning.

On rising, it was pleasant to view from my chamber window the mild scenery of the Mount of Olives. This mountain gradually increases in beauty, till about the second hour after sunrise ; when the swells and slopes upon its side, present a very soft variation of light and shade at this season of the year.

In the course of the day, one of the monks of the principal Greek convent called to bring the salutations of the Epitropi, or Superintendents. Many others, also, who knew Mr. Fisk and his brethren in their former visits, came with presents in their hands, and inquired what Bibles and Testaments we had brought.

From the Recorder & Telegraph.

RESTITUTION FOR STOLEN PROPERTY.

MESSRS. EDITORS,—To the several instances, recently laid before the public, of restitution made by persons unknown to those whom they had defrauded, I wish through the medium of your paper, to add the following :—

Some time during the last winter, I received ten dollars, enclosed in a letter without name or date, in which the writer, who was doubtless educated at this College, states, that "many years ago he was induced to go with several others, and purloin a hive of bees from a farmer in a neighboring town."

On this subject the writer says, "Since it has pleased God, as I trust, to give me repentance, I have endeavoured to bring to my recollection all my sins, and this in particular has lain with weight on my mind. I have felt it my duty to make restitution to man, as well as to humble myself before God." Although, as he states, he was only one of a number engaged in the affair, he chooses to make full restitution, principal and interest.

The heirs of Capt. Hazen, from whom the property was stolen, more gratified by the repentance of a sinner than by the compensation tendered them, have requested me to devote the sum to a charitable use.

I have accordingly given it to the Female Education Society in this place, an important institution, whose object is to aid pious and indigent young men in obtaining an education for the Gospel ministry.

Yours, &c. R. SHURTLEFF.

Dartmouth College, March 25, 1826.

ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION AND TRACT SOCIETIES.

The amount of the following List will be found to exceed that of last year by nearly £70,000. We have not been able to learn the income of several Societies which were in the former list, but others are added to the present. In estimating the income of the American Societies, which are stated in dollars, the dollar has been reckoned at 4*s* 6*d*.—*Lond. Miss. Reg.*

Societies.	*Total Income.* £	*s.*	*d.*
African Institution	833	13	8
American Bible	10462	14	0
American Board of Missions	10683	13	6
American Colonization	985	10	0
American Education	2127	7	6
American Jews	3114	4	6
American Methodist Missionary	931	10	0
American United Foreign Miss'y	4719	7	6
Baptist Missionary	15993	11	2
British and Foreign Missionary	93285	5	2
British and Foreign School	2114	19	3
Christian Knowledge	60225	2	6
Church Missionary	45383	19	10
Church-of-England Tract	649	14	2
Continental	2133	15	10
Gospel Propagation	27622	15	0
Hibernian	8143	3	11
Irish Sunday-School	2653	7	1
Irish Education	36560	11	2
Irish Society of London	363	15	7
Irish Tract and Book	3659	4	10
Jews' Society of London	14183	18	6
Ladies' Hibernian Female Society	2422	3	0
London Missionary	40719	1	6
Merchant-Seamen's Bible	911	4	7
National Education	2615	7	0
Naval and Military Bible	2615	2	0
Newfoundland Education	701	0	6
Port-of-London Seamen's	283	3	7
Prayer-Book and Homily	1781	12	10
Religious Tract	12563	17	0
Scottish Missionary	8257	4	3
Slave-Conversion	3038	6	8
Sunday-School Union	4253	12	2
United Brethren	9864	5	8
Wesleyan Missionary	38046	0	7
Total,	£474,960	19	0
or	$1,583,203,00		

THE REV. MR. HERVEY AND THE PLOUGHMAN.

In the parish where Mr. Hervey preached, when of Arminian sentiments, there resided a ploughman, who usually attended the ministry of the late Dr. Doddridge. Mr. Hervey being advised by his physician, for the benefit of his health, to follow the plough, in order to smell the fresh earth, frequently accompanied the ploughman in his rural avocation. One morning the following conversation passed :

Mr. H. My friend, I understand you can speak the language of Canaan.

Plough. A little, sir.

Mr. H. Then I will propose you a question ; What do you think is the hardest thing in religion ?

Plough. I am a poor illiterate man, and you, sir, are a minister ; I beg leave to return the question.

Mr. H. Then I conceive the hardest thing in religion is, to renounce *sinful flesh.*

Plough. I do not think so, sir.

Mr. H. Then, will you give me your opinion ?

Plough. Why, sir, the hardest thing in religion is, to deny *righteous self.* You know I do not come to hear you preach; but go every Sabbath with my family to Northampton, to hear Dr. Doddridge. We rise early in the morning, and have prayer before we set out ; in which I find pleasure ; under the sermon I find pleasure ; when at the Lord's table, I find pleasure; we read a portion of scripture, and go to prayer in the evening, in which I find pleasure ; but to this moment I find it the hardest thing to deny *righteous self.*

The simple recital of the poor man so affected Mr. Hervey, that it proved a blessing to his soul ; and the ploughman henceforth became his bosom friend.

DEATH OF MR. FISK.

From the Missionary Herald for April.

The following communication from Messrs. Bird and Goodell, the only American Missionaries now in Syria, announcing the decease of their excellent fellow labourer, the Rev. PLINY FISK, will be read by many with weeping interest. It is addressed to the Corresponding Secretary.

Beyroot, (Syria) Oct. 25, 1825.

DEAR SIR,—Never did we sit down to write you with such deep feelings as at the present moment. Never have we had occasion to communicate events so materially affecting the interests of the mission.

It was on Tuesday, the 11th inst. that brother Fisk first spoke of being ill. He supposed that he had taken cold, but pursued his studies as usual, and, in the afternoon, walked into the city, and made several calls. In the evening, after uniting, as usual, in reading the Scriptures in Arabic, he said he felt himself too ill to make any remarks, and requested Mr. Goodell (in whose family he was) to make a few. He, however, prayed in Arabic with his usual fervency, though not with his usual length. Having bathed his feet in water, he retired to rest, with the hope of perspiring freely, and of being better in the morning. He passed a restless night, and on Wednesday, the 12th, had, towards noon, a fit of ague. A nausea at the stomach indicated, as we thought, the propriety of an emetic. It was accordingly administered. It brought away a profusion of bile, threw him into a free perspiration, and pursuaded us all to expect for him a comfortable night : but we were again disappointed. This night was more restless than the preceeding.

Thursday, 13. He appeared much better during most of the day, and was able to attend our weekly prayer-meeting, with which he afterwards expressed himself much gratified and refreshed. Towards night, he became exceedingly uneasy, and some incoherent expressions betrayed a disordered state of the mind.

Several succeeding days and nights were passed much in the same manner. His nights were regularly restless and tedious, but by day he seemed tolerably comfortable, sitting up, enjoying conversation, and taking part in it, frequently desiring the Scriptures to be read, remarking on the greatness and importance of the subjects treated of, and enlarging particularly on the preciousness of the promises. Hymns, which we often read, or sung, at his request, always seemed to revive his spirits, and awaken in him feelings of devotion.

To different individuals of his acquaintance, he often let fall such remarks as showed where his own mind was fixed, and such as tended to lead theirs, also, to useful reflections. To his Arabic master he said, "You have been teaching me grammar, but here I am taught a higher branch of knowledge, humility, submission and patience." To another friend he remarked, that it was useful sometimes to be brought low on a bed of sickness. It was in itself a trial, but we had in the midst of it this glorious consolation, that we could apply to an all-sufficient Redeemer for support.

His case, as yet, did not appear particularly alarming. Nothing to human view, was wanting but some skillful physician to prescribe for him a few simple remedies.—No such physician was at hand. Dr. Dalton, from the Jews' Society, would have been the man we wished, but he was at two days distance ; and the circumstances of his family were such, as to preclude every hope that he could leave it. We looked with some confidence for the divine blessing on the feeble means, to which our own experience, and a few standard medical books directed us. We lifted up our hearts with our voice unto God in the heavens for deliverance. Perhaps our prayers were hindered by the presumption, that the great Head of the Church would not remove from the mission, one, who was to human view, so important, and even necessary to its prosperity.

Wednesday morning, 19. He rose, as usual, and occupied the sofa in an easy reclining posture, and appeared to enjoy some quiet sleep ; but we have since suspected, that what seemed to be sleep, was chiefly stupor. His countenance was, towards evening, perceptibly more sunk, and he manifestly began to think his recovery doubtful. He said, with a desponding air, to one of us, who stood surveying him, "I dont know what you think of me."—Together with restlessness and head-ache, his fever was accompanied this evening, by an involuntary starting of the muscles. To ease his head, we applied, as we had done once before, a few leeches. He grew suddenly very wild, and increasingly restless. Hap-

pening to touch the leeches on his face, he exclaimed, "Oh, what is here!" When told, "O," said he, "I know not what I am, nor where I am." We hastened to remove him to his bed, but in taking off his gown he fainted, and lay for some time as if dying. In removing him, and managing his bleeding, he repeatedly asked, what we were doing, and who we were. We replied "This is such a brother, and this is such an one." "O yes," said he, "the best friends that ever I had in my life, I am sure. God bless you." This was a terrible night of constant uneasiness and delirium.

Thursday morning, 20. It being evident that he was much reduced since yesterday, and would perhaps, be unable to sustain a single additional paroxysm of fever, we consulted whether it would not be best to disclose to him our opinion of his case, and suggest the propriety of his completing whatever arrangement remained to be made of his worldly concerns. We were the more decided to do this, as he had expressly wished us to deal faithfully with him, and tell him, without flattering his desires, whatever we thought of him. He received the communication with great composure—expressed a hope in Christ—said his views were not so clear as he could wish, but intimated that he was not afraid. So far as he was acquainted with himself, he thought he could safely say, that his great commanding object of life, for the last seventeen years, had been the glory of Christ, and the good of the church. Mr. Goodell asked, if he had any particular word of comfort or exhortation for his family friends, his brothers, sisters, father.—At this last word he was sensibly moved: "Oh, brother Goodell," said he, raising his hands to his eyes, "my father, my father,—my father—(he paused.) But he'll bear it. He knows what such afflictions are. When he hears the news, the tears will roll down his furrowed cheeks, but he'll not complain—he knows where to look for comfort." Here he stopped, saying he hoped to renew the subject, when he should have had a little space to collect himself. After we had read at his request, the fifty-first Psalm, and both prayed by his side, he himself added a short prayer, in which he confessed his sins, and resigned his soul and body into the hands of God.

Hoping that he might yet continue a day or two, we despatched a messenger to Sidon, to a physician with whom Mr. F. had some acquaintance, and in whose skill he expressed some confidence.

During the course of the day he conversed much, and with the full command of his reason. "It is now," said he, "about seventeen years that I have professed to be the servant of Christ. But O *how* have I served him—with how many haltings and stumblings and sins. Were it not for the infinite merits of Christ, I should have no hope—not one among a thousand of my words has been right." We asked if he could not give us some directions how to live and labour in the mission. "Yes," said he, "'tis done in a few words; live near to God, dwell in love, and wear out in the service of Christ." He had no particular plan to recommend for the conduct of the mission—but with regard to the station at Jerusalem, should be sorry to have it given up, though he did not see how it could be well avoided, until we should be reinforced by other missionaries. He dictated letters to his father, and his missionary friends, King and Temple—wished he had a catalogue of his books at Jerusalem, that he might select a suitable one for his father, but could not think of any.

At times he lay in a state of stupor, and seemed near death. In such a state he was, when the hour arrived of our usual Thursday prayer-meeting. We proposed to observe the season by his bed-side, supposing him to be too insensible to be either gratified or disturbed by it. On asking him, however, if we should once more pray with him, to our surprise he answered, "Yes—but first I wish you to read me some portions of Mrs. Graham's "Provision for passing over Jordan." We read, and he made suitable remarks. Where it is said, "To be where thou art, to see thee as thou art, to be made like thee, the last sinful motion forever past,"—he anticipated the conclusion, and said with an expressive emphasis, "That's heaven." We then each of us prayed with him, and he subjoined his hearty "Amen." We had asked what we should pray for, as it concerned his case. "Pray," said he, "that, if it be the Lord's will, I may get well to pray with you, and labour with you a little longer; if not, that I may die in possession of my reason, and not dishonour God by my dying behaviour." He afterwards begged to hear the hymn, which he had formerly sung at the grave of Mr. Parsons.

As the evening approached, and before the appearance of the fever fit, he was very calm and quiet. In the midst of the stillness that reigned within him, and around him, he spoke out saying, "I know not what this is, but it seems to me like the silence that precedes a dissolution of nature." His fever began to creep upon him. We saw again, the spasmodic affection of his muscles. "What the Lord intends to do with me," said he, "I cannot tell, but my impression is, that this is my last night."—We hope not. "Perhaps not," said he, "but these are my impressions."

The devotions of the evening were attended in his room. He united in them with evident enjoyment. Afterwards he begged one of the sisters to go and try to get some rest, bade her good night, intimated it might be their final parting, commended her "to Him that was able to keep her." Similar expressions of concern for us, and of gratitude to God, frequently fell from his lips, such as, "The Lord bless you for all your kindness."—"I shall wear you all out."—"Were it not for these kind friends, I should already have been in my grave." "How different is this from poor B. (an English traveller who lately died,) how different from Martyn, how different from brother Parsons in Syra."

The fever fit proved much milder than the night preceding—scarcely any appearance of delirium. He repeatedly said, "The Lord is more merciful to me than I expected." "Perhaps there may be some hope of my recovery—the Lord's name be praised." He often checked himself for sighing, and speaking of his pains, saying, "I know it is weak, and foolish, and wicked." Once, after a draught of water, he said, "Thanks be to God for so much mercy, and let his name be trusted in for that which is future." On two or three occasions, he exclaimed, "God is good—his mercy endureth forever."

At midnight, he asked the time—hoped it had been later—and, at 3 A. M. (Friday 21,) his fever gave way to a little quiet sleep. During the whole forenoon, he remained so quiet, that we hoped his disease might be breaking away. In the afternoon, however, it was discovered returning with all its alarming symptoms. He was asked, if he had been able during the day to fix his thoughts on Christ. "Not so much as I could wish—I am extremely weak." But when you have been able to do so, has the Saviour appeared precious to you? "O yes, O yes, O yes." "One of the sisters," continued he, "has been reading to me some precious hymns respecting Christ and his glory;" then fixing his eyes steadfastly towards heaven, he repeated the words, "Christ and his glory."

At 6 o'clock he had rapidly altered, and the hand of death seemed really upon him. We repaired to the throne of grace, commending his soul to him that gave it. He had inquired anxiously if the doctor had not come. He came at 8, but Mr. F. was insensible. He approached the bed side. "Here is the doctor," said we. He raised his eyes, fastened them a moment on the stranger, and sunk immediately into his former stupor. The physician, on learning what had been his symptoms, expressed little hope of saving him; but not to abandon him entirely, he ordered new mustard poultices to his feet, and warm wet cloths to his stomach, with frequent draughts of rice water. One hour after, to our no small joy and encouragement, came on a free perspiration, the paroxysm of fever was arrested, respiration more free, and the remainder of the night comparatively quiet.

Saturday, 22. He was able to return the morning salutation to those that came in. When the physician entered the room, he immediately recognized him, and conversed a little with him in Italian—passed the day quietly—said almost nothing—tongue palsied.

The sun had set, and no appearance of his usual paroxysm. His strength was such, that he could still raise himself on his elbow, and nearly leave his bed without assistance. Our hope had not for many days, been higher, that he might yet survive. The fever came on, however, at 8 or 9 o'clock, but so gently that the physician repeatedly assured us that he apprehended no danger from it. We therefore retired to rest, leaving him, for the first half of the night, in the hands of the physician and a single attendant. Scarcely had we closed our eyes in sleep, when we were awakened to be told, that all hope concerning him was fled. We hastened to his bed-side, found him panting for breath, and evidently sinking into the arms of death. The physician immediately left him and retired to rest. We sat down, conversed, prayed, wept, and watched the progress of his dissolution; until, at precisely 3 o'clock on the Lord's day morning, Oct. 23, the tired wheels of nature ceased to move, and the soul, which had been so long waiting for deliverance, was quietly released.

It rose, like its great Deliverer, very early on the first day of the week, triumphant over death, and entered, as we believe, on that Sabbath, that *eternal* Rest, that remaineth for the people of God.

We sung part of a hymn, and fell down to give thanks to him that liveth and was dead, and hath the keys of hell and of death, that he has given our dear brother, as we could hope, the final victory over all disappointment, sorrow and sin.

As soon as the news of his death was heard, all the flags of the different Consuls were seen at half mast. His funeral was attended at 4. At his grave, a part of the chapter in Corinthians, respecting the resurrection, was read in Italian, and a prayer offered in English, in presence of a more numerous and orderly concourse of people, than we have ever witnessed on a similar occasion. His remains sweetly slumber in a garden connected with one of our houses.

As for us, we feel that we have lost our elder brother. Our house is left unto us desolate. To die, we doubt not, has been infinite gain to *him*, but to *us*, the loss seems at present irreparable. He cheered us in the social circle, he reproved us when we erred, he strengthened us by his prayers, exhortations, and counsels. The Board of Missions will feel the loss, perhaps, not less than we. Another servant, with talents like his for explaining and enforcing the doctrines of the Gospel, and who shall be able to preach fluently in most of the languages heard in this country, will not soon be found. But the Lord of the Harvest has resources of which we know but little. To him let us still repair, and pray in hope.

Your unworthy afflicted servants.

I. Bird,
W. Goodell.

The Bible, said a woman once on her death bed, is the best of books indeed. It is my food—medicine—and my comfort. It lies on my table all day and under my pillow all night. O what would such a poor dying widow as I do without such a comfort!

Religious Intelligence.

LETTER FROM MR. FISK TO MR. KING.

After Mr. Fisk was informed that he was on his dying bed, he dictated the following letter to Mr. King.

Beyroot, Thursday, Oct. 20, 1825.

My beloved brother King.—Little did we think, when we parted, that the first, or nearly the first, intelligence concerning me, would be the news of my death. Yet, at present, this is likely to be the case. I write you as from my dying bed. The Saviour I have so imperfectly served, I trust now grants me aid; and to his faithful care I commit my immortal spirit. May *your* life be prolonged, and be made abundantly useful! Live a life of prayer. Let your conversation be in heaven. Labour abundantly for Christ. Whatever treatment you meet with, whatever difficulties you encounter, whatever vexations fall to your lot, and from whatever source, possess your soul in patience; yea, let patience have her perfect work. I think of you now in my dying moments, and remember the many happy hours we have spent together. And I die in the hope of meeting you where we shall be freed from all sin. Till that happy meeting, dear brother, farewell!

P. Fisk.

LIGHT SHINING IN DARKNESS.

The inquiry after my first translation of the Old Testament, (says Dr. Leander Van Ess,) exceeds belief, from clergymen as well as from the Laity: since there are no other Catholic translations in German, excepting such as are filled with notes and comments; and in general sell at a very high price, which cannot be paid either by clergy or laity in these times of distress. The demand for my version when fully completed, will be so considerable, that 100,000 copies will be required. Wherever my New Testament has found access, and Christ is revealed by its perusal, the people are anxious to seek Him also in the prophecies and types of the Old Testament. I receive letters by every mail, containing applications for copies.

I feel grateful for the cheerfulness and delight with which I am enabled to labour in the service of the Lord. He has been pleased to open fresh channels for the circulation of His Holy Word, and I bless God that my health continues good.

Since the publication of my pamphlet, beginning "O ye Priests! give and explain the Bible to the people," the desire to read the Word of God is remarkably augmented among Catholics far and near. Many Catholic clergymen have been led by it to adopt more genuine Christian sentiments. The Lord appears to accompany my little work with His blessing; so as to prove the means of reconciling many of my opponents, or at least of softening them.

Ah! how do I pity the people who cry for bread, and no one is there to bring it unto them: and ah! with what desperate and visibly-determined opposition do not the powers of darkness act against the light of the Gospel, while they witness its increased dissemination! But the Word which was in the beginning and by which all things were made, will remain as heretofore, the Life and the Light of mankind. That Eternal Love is well able to chain the foe; and so to circumscribe his kingdom, that he shall have no more power than what is given unto him. Even now, God be praised! his attempts are ineffectual to banish from the Christian's breast a hunger after the Bread of Life; nay, the longing after it is stronger and livelier than ever among the Catholics, in proportion as it is attempted to be put down by Ecclesiastical Interdicts. Inquiries are continually making after the newest editions of the Bible in foreign languages.

It is often good and useful for us poor mortals to be crossed in our wishes and expectations: we are then more inclined to tear ourselves away from our fellow-creatures, and, leaving the world to itself, are urged on to take refuge alone, through faith and prayer, in the unchangeable will of our God; so that these very storms and tempests prove a real gain to the soul.

[*Lond. Miss. Reg.*

The Christian Observer for January, 1825, contains a decree of Prince Abbas Mirza, of Persia, authorizing Mr. Wolf, the Jewish Missionary, to establish a College in the royal residence of Tabriz, where English professors may fix their residence, in order to instruct and give lessons to children.

From the New-York Baptist Register.

Isaac M'Coy.—This ardent, unshaken friend to the poor Indians, whose labors have been so much blessed at the Carey station, we are informed by a letter just received from Hamilton, has arrived at the Seminary at that place with seven Indian Christians from 14 to 22 years of age.—They are active and intelligent in appearance, and "will probably remain at the institution," our correspondent says, "and receive an education." May the Lord open the hearts of some of our wealthy brethren to aid in giving a suitable education to these children of the forest! We beg our brethren to remember that these natives have experienced the religion of Jesus, and that coming out of the wilderness, they need to be taught the way of God more perfectly. They present an interesting spectacle to the benevolent heart, and we trust they will engage the attention of friends so far, that their education will be defrayed without any burden to the Institution.

GLORIOUS FRUITS OF A TRACT OF FOUR PAGES

We do not recollect ever to have received an account of the usefulness of Tracts, in which the power of Divine grace appeared so richly and abundantly magnified through their instrumentality, as in the following brief statement from the Secretary of one of the most flourishing Auxiliaries of the American Tract Society. He has given it chiefly in the words of another as committed to him in writing.—*Am. T. Mag.*

"'A friend of mine,' says that individual, 'who felt concerned for my eternal interest, read to me the Tract, *Without holiness no man shall see the Lord.* (No. 4.) If I am not mistaken with regard to my hope in Jesus, it was the means of showing me my awful danger, and pointing me to a Saviour for mercy and eternal life. Not long after this, the same Tract was read at a prayer-meeting and about twelve or fifteen were deeply affected, and had no peace till they found it in Jesus. From that hour the Spirit of God continued his gracious influences, and more than one hundred were made the hopeful subjects of sanctifying grace?' The individual by whom this interesting account is given, is perhaps as bright a trophy of grace as this sinful world presents. The influence which he exerts, particularly among the rising generation, and the successful efforts of his mind and heart for their spiritual good, may well cause us to exclaim with admiring gratitude, *What hath God wrought.*"

NEW YORK EPISCOPAL TRACT SOCIETY.

During the year ending February 7, 1826, this Society issued 20,200 Tracts: making the whole amount of Tracts, and devotional books published since the formation of the Society, (in 1810) 135,154; of which 114, 453 have been distributed and 23,702 remain on hand.

The Baptist General Tract Society printed, the last year, 56,000 Tracts. Total in two years, 133,000. Its series comprises 24 numbers. Receipts the last year, 636 dollars.

The Connecticut Branch of the American Tract Society circulated the last year, 17,-453 tracts; making a total, in ten years, of 337,659. Secretary and Depositary, Mr. Charles Hosmer.

Revivals.

A private letter addressed to one of the publishers of the Recorder, states, that a revival has recently commenced in Marcellus, under favorable circumstances.

The places which have been lately noticed in our paper under this head, are, *Western, Rome, Westmoreland, Lee, Boonville, Russia, Vernon, Verona, Whitesborough, New-Hartford, Utica, Manlius, Hamilton, Cicero, Canandaigua, Buffalo, Marcellus, Sardinia, Fredonia, Homer*, and perhaps a few others, all situate within the western district of this state. A few months ago, and all was desolation: but now, what a change! Every week brings additional particulars respecting the extension of this great work; and there is reason to hope, that much greater things are still in store for us.

The work, so far as we are able to ascertain its character, is at once still, deep and powerful. Preaching is pungent; prayer is frequent and earnest, and convictions are overwhelming, but of short duration. Professors are led to great searchings of heart; converts for the most part indulge at first but a trembling hope; and opposition, violent and daring at the onset, is afterwards overawed and put to silence. Many heads of families, some few of whom are aged, have been made subjects of the work. Bible Classes and Sabbath Schools have been blessed in a very special manner. People of all classes and descriptions are sharers in the work; and few remain within the circle of its influence, without participating in the general solemnity.

This great work is the Lord's. His be all the glory; and let all the honor and the praise be forever ascribed to him. Yet how many thousands and tens of thousands still remain in all the bondage of unforgiven sin! Let our supplications go forth in their behalf; and while pleading for them, let us also remember those places which have not participated in this richest of blessings.

The Troy Review says, "It is stated that probably not less than one thousand persons are under religious impressions," in the village of Utica. This statement we think requires some qualification. A deep seriousness pervades the village; and probably there are more than twice the above number, who participate more or less in the general solemnity: but as to impressions of a more special nature, we are not prepared to speak definitely; and we sincerely hope that others will observe the same precaution. The work here is very great: but when we see multitudes among us who are yet out of the ark of safety, let us still rejoice with trembling; and look forward to a more plentiful harvest.

We learn by a private letter, that a revival has just commenced in the Presbyterian congregation in the city of Troy.

A Revival, we understand, has recently commenced in Sacketts Harbor.

Revival in Mason, N. H.—Just as our paper was going to press we were gratified by the intelligence of a revival in Mason and some of the adjoining towns in New-Hampshire. It commenced in Mason under the preaching of the Rev. Mr. Elliot, from whom we hope soon to receive a more particular account of the work.

Gloucester county, N. J.—A letter received from the Rev. J. Woolson, gives us the delightful news that the kingdom of the Redeemer is widening its way in Gloucester county and about Egg Harbour.—The writer says—"We have recently been visited by some gracious showers of divine mercy. The pines echo with the shouts of a Redeemer's praise. *Fifty-two* members have been added to one society; among them are several seamen, two of whom are masters of vessels. Many others have been blest with the droppings of mercy, in the awakening and conversion of their souls to God. This circuit is blest with many zealous, pious local preachers, and exhorters, who, in firm union with the travelling preachers, are going forth, in every direction. For near three years the Lord has been carrying on a gracious work within the bounds of this circuit. There are many pious young men coming on to the help of the Lord.—*Rel. Messenger.*

We understand a work of grace has recently commenced in Glastenbury, Conn. and that a goodly number (about 60) have been hopefully renewed—and many others are inquiring the way to Zion.—*Rel. Int.*

The Methodists papers mention a number of extensive revivals.

WESTERN RECORDER.

UTICA: TUESDAY, APRIL 18, 1826.

——"*Himself but half deceived*
'Till others have the soothing tale believed."
Cowper.

The flaming zeal which is occasionally manifested by the advocates of heresy, has sometimes been quoted as presumptive evidence in favour of their cause; but the whole secret of this zeal is contained in the motto which is placed at the head of these remarks. The fundamental truths of Christianity, are so plainly revealed that men cannot reject them without doing violence to their consciences and understandings. They *know* themselves to be *sinners*; but they *love sin*. They know that humility belongs to the creatures of a day; but they are under the full dominion of pride. They know that the character of the living and true God, as revealed in the scriptures, is such as to to deserve the praises of every creature in the universe; but at the same time they see no form nor comeliness in it; and feel no desire to shew forth his praise.

The conflict thus carried on between the conscience and the heart, however, is insupportable; and the sinner, when not drawn by the Spirit into the liberty of the gospel, is often driven to seek relief in some refuge of lies, which at first, his own deliberate judgment fully disproves. He seeks to cloke his sins under the infirmities of his nature—to deny the necessity of atonement—to maintain that there is no future punishment—to confound humility with spiritual pride, repentance with horror of conscience; or to embrace any other error, rather than submit to the gospel terms of salvation. The whole object of such men, is to get away from distress, and they will seize upon the first refuge within their reach and endeavour to embrace it and to trust in it at every hazard. Still they have many misgivings. They are but beginning the process of self-deception; and cannot rest till they have completed their work.

Now nothing tends so directly to fix such men in their delusion, as engaging in the conflict of argument. Let them but keep *hot, in this* conflict, and conscience will neglect to perform its office. Pride and subtlety, and malice take possession of their souls. Engage in argument with them, and they will fly from one topic to another with the rapidity of lightning. Hold them to a single point, and they will have recourse to all manner of sophistry. Expose this sophistry, and they will deal in falsehood. Detect this falsehood and they will offer you personal abuse. If you retreat from them at this point, they will claim the argument; or if unluckily you return railing for railing, then at once you dignify their sophistry and abuse into sound discussion; and cast direct dishonour upon the cause of truth; and thus give your opponent the advantage of a double victory over you. Such a victory tends greatly to strengthen the delusion of him who obtains it; and it is obvious to perceive, that many who are the earnest advocates of truth, are thus indirectly building up the very cause which they wish to destroy.

What then, is to be done?—shall these self-deceived, be left to their own devices?—By no means. Let us manfully maintain the cause of truth: but in every *personal* conflict with errorists, let us remember this one thing—to press their consciences, rather than their understandings. The former, they will endeavour to stifle, but cannot always resist; the latter, they are constantly striving to pervert, to darken, and to gain over to the cause of falsehood; and nothing but an awakened conscience, will prevent their final success. To hold a dry disputation with such men, is always to strengthen them. But if you *love* the truth, let it be *seen* that you love it. If you *hate* error, do not stop to parley with it—to call it a calamity, a misfortune or a mistake—but give it its real name and character. Do so with earnestness, with affection, with the love of souls in your heart: and do it in the strength of your Divine Master and then you will have nothing to fear.

These are not mere idle speculations. The present is a time when the cavilling portion of community in this district of country are greatly pressed. Something must be done; and error in all its grossness and deformity is busily at work; yet while earnestly engaged in pressing truth upon the heats and consciences of these cavilers, let us take courage from the circumstance, that however they may be *self deceived*, they are not sincere in their avowed belief; and that few among them, appear, as yet, to be wholly "given up to believe a lie". There is yet hope in their case. Their very impatience and anger, show that their consciences are but ill at ease.

We continue our review of Edwards on revivals, to-day; and the principal topics are, "the folly of making philosophy, instead of the scriptures, a criterion in judging of the character of Revivals"—and "the deep concern and distress that many have felt for the souls of others." It is needless to add, that these topics are discussed in a masterly manner.

We copy from the Missionary Herald to day a detailed account of the last sickness and death of Mr. Fisk; and we are gratified to learn from the same source, that an intimate friend of this devoted missionary is about writing his life.

An interesting letter from an American in Greece is found on our last page.

We publish the last of North-Woodsman's Questions to-day—but wish that there had been more of them; for they are evidently doing good.

South Carolina Presbytery—Fast.—The second Saturday of May next, is appointed by the Presbytery of South Carolina, as a day of fasting and prayer, for the purpose of publicly acknowledging the cold state of many of the churches within their bounds; and the righteous providence of God in visiting that country during the last winter with distressing sickness.

We remember to have noticed, that the influenza proved to be a very serious disorder in some of the southern states, and probably this is the disorder alluded to. As to the coldness of churches—we wish it was oftener made a subject of humiliation; for then it might be removed.

The person who sent us a small package of pamphlets may be assured that they were gratefully received, and that no time has been lost in their distribution.

Rev. Mr. Nettleton, we understand, is now spending a few weeks with Dr. M'Autey's congregation in New-York, while the Doctor leaves the city for the benefit of his health.

Zion's Herald, a Boston paper, mentions in addition to the death of six travelling preachers, noticed in the Methodist Magazine, the decease of "Rev. D. Young, of this Conference."

A number of the Methodist brethren in Alabama have protested against the union of individuals in their denomination with the Masonic Fraternity.

The Canal.—The canal was thrown open last week; and boats are now passing and re-passing as in former times, to the great increase of business in the village.

Ontario Female Seminary.—It appears from an article in the Canandaigua Repository of the 12th inst. that a seminary for the education of females, is about to be opened in the village of Canandaigua. The institution it seems was incorporated by the Legislature about a year ago with a capital of $10,000. Most of this stock was taken up with promptness. A building 75 by 50 feet, three stories high, situated in a pleasant part of the village is nearly completed; and Mr. and Mrs. Whittelsey of Hartford, Conn. whose talents are highly spoken of, have consented to take charge of the institution. The first term is to commence about the first of June.

Judge for the Eighth Circuit.—Albert H. Tracy, of Buffalo, who was lately appointed Judge for the eighth circuit, has declined the office on account of ill health.

CAYUGA SUNDAY SCHOOL UNION.

OFFICERS.

Rev. C. P. WYCKOFF, *President.*

Henry Amerman, Nath'l Garrow, James Glover, } *Vice-Pres'ts* { Roderick Matson, Elias Rogers, Abiel Gray,

James S. Seymour, *Corresponding Sec'ry.*

E. B. Cobb, *Recording Sec'ry.*

B. R. Jenkins, *Treasurer.*

Seth Burgess,

Theo. Spencer, C. Bradford, } *Managers.* { Dudley Everts, James Hazen,

Political.

STATE LEGISLATURE.

The proceedings of the Legislature on Saturday, were such as to leave no expectation that the State Road bill would pass during the present session. But where there is so much manœuvreing, "tinkering," and postponing, it seems evident that party views are enlisted; and that whether the subject under consideration is important or not, the final *disposal* of it will be attended with important consequences. On this account, it seems probable that this same subject of a State Road, will make its way into the next Legislature. The *formation* of such a Road is in itself a desirable thing; but if the Legislature were to make a special grant for this purpose, would it not lead to endless applications of a similar nature? And yet, the section of country now immediately concerned, may be allowed to have some peculiar claims.

On Monday, some complaint arose respecting informality in Saturday's proceedings on this bill; but after explanation and some debate, the business was given up.

On Tuesday, a bill passed the House of Assembly, to provide for the safety of passengers by land and water. [The most important provision of this bill is to oblige the steam boats on the Hudson to stop the engine, when the passengers are to be landed in a small boat; and directs that no passengers shall be landed or taken on board by the mode now used, of a tow line—the intention being to require the small boats to row to and from the steam boats.]

On Wednesday, some time was spent in the Assembly, in committee of the whole on the bill to make the Chenango canal, from Utica to Binghampton. It was supported by Messrs. Monell and T. Lynde, and opposed by the Speaker. Before any question was taken, the committee rose, and the House adjourned.

On Thursday the President submitted to the Senate the annual Report of the Regents of the University.

The Report gives a favorable account of all the literary institutions under the charge of the Regents, with the exception of the college of physicians and surgeons in the city of N. York, the feuds in which have become so inveterate among those charged with the management of its affairs as to threaten its destruction. A prompt legislative interference is recommended to preserve the public property and funds of the college.

On Friday, the Chemung canal bill passed to a 3d reading in the Assembly, and was carried in the affirmative; but the CHENANGO canal bill was REJECTED!

The Senate concurred in the amendments of the Assembly to the bill to provide for the safety of steam boat passengers and travellers by land and by water. This bill now wants the Governor's signature.

CONGRESS.

The Panama Mission furnishes the most prominent business before the House of Representatives at the present time; but difficulties and impediments are so constantly thrown in its way, as to lead one to suspect a secret design of keeping it undecided till the close of the session of either our own or the South American Congress. The constitutional amendments seem likely to share a similar fate.

March 31st to April 6.

SENATE.

On Friday, the business was of a local nature.

On Saturday, the Senate did not sit.

On Monday, the resolution proposing an amendment to the constitution, that no person who has been twice elected President of the U. States, shall be again eligible, was read the 3d time, and passed—ayes 32, noes 7.

On Tuesday, the Committee on Finance, were instructed to inquire into the expediency of reporting a bill to repeal the duty on imported salt.

On Wednesday, the resolution denying the power of the Executive to appoint public ministers, and the resolution proposing to exclude members of Congress from being appointed to civil offices, were made the order of the day for Monday next.

On Thursday, a bill was introduced by Mr. Benton, to authorize the President of the United States to sell certain lead mines, the property of the United States, in the state of Missouri.

HOUSE OF REPRESENTATIVES.

On Friday, a bill was reported in favour of establishing a general superintendency of Indian affairs in the War Department. The resolutions relative to amendments of the Constitution were taken up, when Mr. McDuffie made another long speech.

On Saturday, the constitutional amendments were discussed; the principal speakers being Messrs. Trimble, Henry, and T. P. Moore, of Kentucky, Vance, of Ohio, and Mr. McDuffie. Mr. Webster; and Mr. Buchanan, of Pennsylvania, said a few words with a view to bring the discussion to a close; and finally, on motion of Mr. Webster, the Committee rose, and were discharged from the further consideration of the resolutions. Mr. Saunders, of N. C. then moved the previous question, which was sustained, and the question was then taken on each resolution separately, the ayes and noes being called on the two principal resolutions. On the first resolution, taking the election from the House, the vote was—ayes 138, noes 52. On the second resolution, providing for a uniform system of voting by districts, the ayes were 91, noes 101. The third resolution, which provides for a select committee, was carried—ayes 113. A committee of 24 members was then ordered to be appointed.

On Monday, the House went into committee of the Whole on the state of the Union, to take up the subject of the Panama Mission; but, at the request of Mr. M'Lane, of Del. rose immediately, in order that an amendment offered by him, might be printed before the discussion commenced. Another amendment, offered by Mr. Forsyth, was likewise ordered to be printed.

On Tuesday, the Panama Mission was again taken up, when a resolution declarative of its nature was proposed and ordered to be printed. Mr. Mercer introduced a resolution calling on the Secretary of State for copies of certain depositions relative to slaves. Mr. Drayton, of S. C. offered a resolution on the subject of amending the Constitution, which was referred to the select committee of twenty-four.

On Wednesday, the House had very little business before them, excepting the Mission to Panama. On this question, Messrs. Wickliffe, of Ky. and Carson, of N. C. spoke against the resolution as reported by the Committee on Foreign Affairs, and Mr. Wood, of N. Y. in its favor. Mr. Rives moved to amend the amendment offered by Mr. M'Lane, and with a view to have his amendment printed before he addressed the committee on the subject, moved that the committee rise. The amendment was then ordered to be printed.

On Thursday, the subject of the Mission to Panama was again taken up for consideration. The committee was addressed by Messrs. Brent of Louisiana, and Buckner, of Kentucky, in favor of the mission; and by Messrs. Rives, of Va. and Hamilton, of S. C. against it. Some resolutions were offered by Mr. Markley, of Pa. on the subject of the message of Mr. Monroe.

FOREIGN.

Greece.—Accounts from this country continue to be favorable. The Fortress of Missolonghi has been so strengthened as for a time to be out of danger. Mr. Stratford Canning, the British minister, had had an interview with Mavrocordato, on some business of an important nature.

England.—The business before the British Parliament was expedited with unusual despatch. The Chancellor of the Exchequer had made a report exhibiting a flattering account of the state of the finances of the nation, and expressing confidence in a speedy recovery from the late and still existing embarrassments.

Influenza in China.—A letter from Wampoa, near Canton, of September 26, states, that an epidemic cold prevailed there, and whole crews of vessels had at once been taken down with it.

It thus appears that the disorder had raged in the Southern as well as the Northern Hemisphere; in the Eastern as in the Western. It has indeed been a universal complaint.

A Paris paper contains a proclamation from the reigning Duke of Anhaldt Cothen in the midst of Protestant Germany, to all his subjecs, notifying them that he and his well beloved Duchess had embraced the Catholic religion, but promising nevertheless, all security, as heretofore to the protestant form of worship. This conversion was, it appears, effected at Paris during a visit that the Duke and Duchess made there last year.—*American*

Note.—The Duchy of Anhaldt Cothen, is one of the smallest of the German states containing only about 300 square miles and 32,000 inhabitants.—*Ed. Obs.*

DOMESTIC.

The supposed Pledge.—Much excitement has been produced in Congress, in consequence of a letter from Mr. Poinsett to Mr. Clay, giving an account of a conversation between himself and an officer of the Mexican government, in the course of which Mr. P. spoke of the government of the U. S. as being *pledged* to assist the S. American republics to defend their independence against the aggression of any European power except Spain. A resolution was passed by the House of Representatives a few days since, requesting information on the subject. From the following extract of a letter, addressed to Congress by Mr. Clay, in obedience to this resolution it will be seen that the only pledge referred to by Mr. Poinsett, was the general one contained in President Monroe's message, which was hailed at the time with much enthusiasm in all parts of the country.—*N. Y. Obs.*

"The United States have contracted no engagement, nor made any pledge to the Governments of Mexico and South America, or to either of them, that the United States would not permit the interference of any foreign Power with the independence or form of government of those nations; nor have any instructions been issued, authorizing any such engagement or pledge. It will be seen that the message of the late President of the United States of the 2d December, 1823, is adverted to in the extracts now furnished from the instructions of Mr. Poinsett, and that he is directed to impress its principles upon the government of the United Mexican States. All apprehensions of the danger, to which Mr. Monroe alludes, of an interference, by the Allied Powers of Europe, to introduce their political systems into this hemisphere, have ceased. If indeed an attempt by force had been made by allied Europe to subvert the liberties of the southern nations on this continent, and to erect, upon the ruins of their free institutions, monarchial systems, the people of the United States would have stood pledged, in the opinion of their Executive, not to any foreign state, but to themselves and their posterity, by their dearest interests and highest duties, to resist to the utmost such an attempt; and it is to a pledge of that character alone that Mr. Poinsett refers.

Census of the Cherokee Nation.—From a late census of the Cherokee nation, it appears that the whole population amounts to 15,160. Of this number 220 are male and female whites who have been married to natives; and 1,377 are negro slaves. The increase since 1819. is 1962. The increase during the last 18 years has been more than 7,000 or 60 per cent. The number of animals belonging to the nation, including horses, cattle, swine, sheep and goats, is 79,842. The utensils of domestic industry, have become very numerous. The country inhabited by them, presents a most interesting scene of advancing civilization.

The February number of Professor Silliman's Journal of Science and Arts, has made its appearance within two or three days, and contains a great quantity of interesting matter extended to no less than 400 pages, and comprising several plates, and a Geognostical map of Sicily. The article on anthracite, by the Editor, communicating the results of scientific experiments upon different species of American coal, will be considered very valuable. We have room only to copy a few of the most important facts.

The six varieties of coal mentioned below were exposed to a very high degree of heat in furnaces, of each 873 grains. The gasses which came over were received, and the residuum in every case, weighed.

The Leigh, gave out 19 wine pints of gas, and lost 259 grains in weight;

Schuylkill	18	324
Wilkesbarre	40	170
Rhode Island	0	100
Liverpool	20	336
Cannel	40 3-4	352

This proves contrary to previous doctrines, that some anthracites contain as much gas as most inflamable coals. The light they afford is pale or colored; but they may be used with great advantage in reverberatory furnaces, as well as for warming and cooking.—*N. Y. Adv.*

Canal Revenue.—It appears from the Report of the Canal Commissioners which was presented to the Legislature a short time since, that "the estimated tolls this year, are $750,000, being an excess over those of last year, of more than $200,000. The duties on salt and auction sales, are estimated at $350,000, which, added to the receipts of the canal, yield a revenue to the canal fund, of 1,100,000. After paying the interest of the canal debt, expense of repairs, salaries of commissioners, &c. there will remain the sum of $575,000 towards the extinguishment of the principal."

In the Patent Office of the United States at Washington, there is a great collection of models of *useful* inventions. *Three hundred* patents were issued during the last year, and already *one hundred* since the commencement of the present year.

The Newspaper Press.—A gentleman of Philadelphia has in preparation a work entitled 'A History of the American Newspaper Press.'

Quebec, March 30.

Yesterday, the Governor in Chief closed the session of the provincial legislature.—The royal assent was withheld for regulating the intercourse with the United States of America. The supply bill was amended in the legislature council, and returned to the Assembly on Saturday—no further proceedings were had upon it.

The Brazilians are blockading Buenos Ayres with a squadron of fourteen sail, among which are two line of battle ships.

DEATHS.

In Richfield, of a consumption, on the 31st of March, JAMES HYDE, Esq. in the 54th year of his age.

The funeral solemnities were attended on the following Sabbath, by a large number of people—many of whom appeared deeply affected in view of the loss they had sustained. A sermon was preached from Proverbs, xiv. 32.—'The righteous hath hope in his death.' Perhaps no man in this vicinity was more worthy of the exalted character of a good man, than James Hyde. Possessing a superior mind, a sound judgment, and a religious zeal, which was according to knowledge, he was a useful citizen, a blessing to society, and a pillar in the church of Christ. The church, in which he held the office of Deacon, has experienced the loss of a brother, a counsellor, and a guide. Long will they remember his brotherly kindness, his good advice, and his exemplary walk, as a devoted servant of God. This good man came to his grave in peace, and instead of shrinking from the dark valley, he met the messenger of death as an angel of mercy. He died with a hope full of immortality; and rose, we doubt not, from the vanities of time to possess the joys of eternity. The memory of our departed friend will be cherished with affection by the writer, and, I doubt not, by all with whom he associated in life.—*Com.*

At Thornton, N. H. March 19th, Major Archibald Robertson, Æt. 55 years. The dealings of Providence with this family has been truly remarkable. He lost a son named Charles, Feb. 24th, 1824, aged two years; also June, 1824, an infant child not named. His mother died Oct. 14th, 1824, aged 79; his father died December 11th, 1824, aged 87; his son James died August 24th; Arthur, aged 5 years, October 4th; his wife Lydia, aged 37 years: making seven deaths in less than two years in the same family.

In Brandon, Vt. on Sabbath, the 26th ult. aged 60 years, Mr. Jonathan Merriam, a Deacon of the Baptist church in that place. His life was uniformly that of consistent piety and good works, and we are assured that his death was triumphantly happy. He was solicitous to depart and be with Christ, and his friends, amply convinced by the inspiring example which he has left, indulge not the slightest doubt, that his joys, begun on earth, are now fully consummated in the skies.

In Troy, Benjamin Smith, Esq. Clerk of Rensselaer county, aged 62.

At Bridgeport, on the 5th inst. Hon. Pierpont Edwards, aged 76.

Lately at Moscow, Russia the celebrated Russian General Rostopchin, by whose command that ancient capitol was set on fire, at approach of Bonaparte.

In the city of New York there were 81 deaths during the week ending on Saturday, the 8th inst.

ONE PIPE choice Old Madeira } In bottles or
One do Port } in draught.
One half do real old Champaign Cognac BRANDY of the vintage of 1779; and a few cases of sparkling Champaign wine, are offered by J. C. HASTINGS & Co.
Utica, Dec. 20, 1825.

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee Street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is dyawn out within one month, no interest will be allowed. WILLIAM CLARKE.
Utica, April 11, 1826. 93tf

Wholesale.

J. C. HASTINGS, & Co.

OFFER as usual at their store No. 84 Genesee Street for cash or approved paper payable at either of the Banks in this village, on the most favourable terms a general assortment of

GROCERIES,

among which are
20 Kegs Plug Tobacco
25 Barrels paper do.
12 Bags Pepper
10 do. Pimenta
20 Kegs Ginger
15 Boxes short Pipes
50 Bales Cassia
20 Boxes Lp. Sugar
10 Bags Coffee
2 Tierces Philad'a Scotch Snuff
1 „ Maccoboy do.
3 „ Rice
40 Qr. Casks Madeira, Sicily Madeira, Port, Teneriffe, Dry Lisbon, and Sherry Wines, and an extensive Stock of Liquors, &c. &c.

Merchants wishing to replenish their stock, and Tavern keepers in particular are requested to call.
Utica, Dec. 20, 1825. 79tf

BANK NOTE TABLE.

(*Corrected Weekly.*)

NEW YORK.	
Jefferson County, Adams	1 1-2 dis
Niagara	
Washington & Warren, Sandy Hill	
Barker's Exchange, New York	30 a 35
Bank of Plattsburgh	
Chenango	a 2
Mohawk	a 1-2
Central	a 1-2
Auburn	a 1-2
Ontario	a 1-2
Utica	a 1-2
Newburgh Branch	a 1-2
Rochester	a 1-2
Columbia—Hudson	1 a
Green County—Catskill	1 a
Catskill Bank— do	1 a
Geneva	3-4 a
Mechanics & Farmers', Albany	1
State Bank, do under $20	1
Bank of Albany, under $20	1
Orange Co. Bank, Goshen	1 a 1 1-2
All other Banks in this state	par
CONNECTICUT.	
New Haven	par
Bridgeport	par
Norwich	par
Thames Bank, Norwich	par
Fairfield Co. Bank, Norwalk	1-2 dis
Eagle Bank, New Haven	broke
Derby	
All other banks in this state	3-4 a 1 dis
RHODE ISLAND.	
All the banks in this state	1 a dis
MASSACHUSETTS.	
Banks in the city of Boston	1-2 a 1 dis
Springfield	1-2 a
All other Banks in the State	1 a 1-2
MAINE.	
Wiscasset	broke
Hallowell and Augusta	broke
Castine	broke
All other banks in this state	1 a dis
NEW HAMPSHISE.	
All the banks in the state	1 a dis
VERMONT.	
All the Banks in the state	1 a dis
CANADA.	
Bank of Upper Canada	dis
All others	2 1-2 a 3
NEW JARSEY.	
State Bank at Camden	1 a 1 1-2 dis
Cumberland Bank, Bridgeton	1 a 1 1-2
Farmers' Bank, Mount Holly	1 a 1 1-2
Salem Steam Mill & Banking Co.	1 a 1 1-2
Notes of the above under $5	1-2
Lombardy and Protection	
State Bank at Trenton	
All others in the State	par
PENNSYLVANIA.	
Banks in Philadelphia	par
Chester Co.—Chester	1 a 1 1-2 dis
Delaware Co.—do	1 a 1 1-2
Farmers' Bank, Lancaster	1 a 1 1-2
Harrisburgh	1 a 1 1-2
Norristown	1 a 1 1-2
Easton	1 a 1 1-2
Germantown	1 a 1 1-2
Northampton	1 1-2
Notes of the above under $5	1 1-2
Silver Lake—Montrose	
Lancaster	
Farmers Bank—Hulmville	1 a 1 1-2
York Bank—Little York	1 a 1 1-2
Gettysburg	1 a 1 1-2
Chambersburg	1-2
Carlisle	1-2
Pittsburgh	2
Reading	1-2
Greensburg	8
Brownsville	8
New Hope	12
Do signed I. Q. Leake Cash'r.	1
Other Banks in the state	15 a 95
MICHIGAN	
Bank of Michigan.	dis

ALL persons indebted to the Estate of Aaron Collins, late of Deerfield, deceased, are requested to make immediate payment. All persons having demands against said Estate, are requested to present them to the subscriber for adjustment. BETSEY COLLINS, Administratrix
Deerfield, April 3, 1826.

NOTICE.

THE co-partnership of MERRELL & HASTINGS, was dissolved on the 25th day o January last, by the death of Mr. A. MERRELL. The business of the late firm will be settled by the subscriber; and all who are indebted, are requested to make payment immediately.
CHARLES HASTINGS.

C. HASTINGS having taken GARDINER TRACY into co-partnership, they will continue the BOOK-SELLING, PRINTING, & BOOK-BINDING business, under the firm of

Hastings & Tracy,

at the store of Merrell & Hastings, where they solicit a continuance of the patronage with which the late firm was favored.
Utica, March 27, 1826. 91tf

Notice is hereby given to the owner or owners of the Lot No. 52, as distinguished on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of the Executors of Andrew Merrell, deceased, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same; is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, in and to said lot, will be sold at public auction, on the 12th day of October next at the house of Gurdon Burchard, in the village of Utica, at 10 o'clock A. M. of that day, for the lowest term of time at which any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the costs of appraisement and advertising. H. W. OSBURN, *Collector.*
Utica, April 11, 1826. 6m93

Notice is hereby given to the owner or owners of the Lot No 104, on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of Benjamin Ballou, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same, is required by the Trustees of the said village, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, will be sold at public auction, on the 12th day of October next, at the house of Gurdon Burchard in said village, at 10 o'clock A. M. of that day, for the lowest term of time that any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement and advertising.
H. W. OSBURN, *Collector.*
Utica, April 11, 1826. 6m93

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

From the Connecticut Mirror.

DEATH OF AN INFANT.

Death found strange beauty on that cherub brow
And dash'd it out. There was a tint of rose
On cheek and lip:—he touch'd the veins with ice,
And the rose faded. Forth from those blue eyes
There beam'd a wishful tenderness, a doubt
Whether to grieve or sleep, which innocence
Alone may wear. With ruthless haste he bound
The silken fringes of these curtaining lids
Forever.—There had been a murmuring sound
With which the babe might claim its mother's ear,
Charming her even to tears. The Spoiler set
His seal of silence. But there beam'd a smile
So fix'd and holy from that marble brow,
Death gaz'd and left it there: he dar'd not steal
The signet-ring of Heav'n. H.

SWELL ORGAN.—A notice of a newly invented organ, we perceive has found its way into the American newspapers, from a Spanish priest: but, either the description is inadequate, or else this pretended invention is nothing but the swell, which has for a long time been used in England Germany, &c. but is perhaps just introduced into Spain.

The swell is well known to produce many good effects; but it is scarcely fit for the ordinary purposes of accent and emphasis in vocal music, because of the different lengths of notes which are executed together in the same given moment of time—a minim in the base for instance, requiring one stress of voice, while the crotchets or quavers in the upper parts that stand against it, require two or more stresses, and some of these, of a subordinate character. It is only where the notes in all the parts are of a correspondent length, that the operation of the swell is found to answer *all* the purposes of accentuation. But though it ought to be often applied to these purposes, it would be a very desirable thing to produce a more perfect execution in this respect, than it is possible should be done with any swell on the common construction. If the "new invention" goes to remedy this evil, it must be an invention of very great utility; but if not, we must conclude that it is either a non entity, or a thing of little practical importance.

While we think of it—all who are contracting for organs to be set up in houses of worship, should select such instruments as have a first rate swell attached to them; as otherwise, there will be a great want of expression in the music.

COMMUNICATIONS.

For the Western Recorder.

QUESTIONS TO UNIVERSALISTS. No. IV.

From the expression, where sin abounded grace did much more abound, it is said that the advantage by Christ did more abound through the atonement, than the disadvantage by Adam. Admitted—But *to whom* did it more abound?

Was it to a greater number of our race than ever fell?

Was it not this, that the happiness of the universe is made greater than it would have been without the fall and atonement?

Can you suppose that all of the individuals of our race will be more happy than they would have been if they had never fallen?

You pretend that the more men suffer in this life, in consequence of sin, the greater will their happiness be in the future world.

But can you prove that the inhabitants of Sodom and Gomorrah will be more happy in the future state, than Enoch and Elijah are, who never felt the pains of natural death?

—

It is said that all will be saved because God *wills* that all *should* be saved. Does he not also will that all *should come to the knowledge of the truth?*

Is it not said in the Scriptures that God *wills* some things which men *resist* so that they *do not come to pass?*

Is it not said that God was unwilling to give Ephraim up to idolatry; and yet did he not give him up to idolatry, and say, "Ephraim is joined to idols, let him alone?"

Is there any more absurdity that God should will the salvation of all, and yet that some should not be saved, than there was, that he should will to gather the inhabitants of Jerusalem, and yet they not be so gathered?

—

It is said that God has no pleasure in the death of him that dieth, and that hence all will be saved: but does not that very passage assert that some do die?

Does the expression, thou hast put all things under his feet, clearly denote cordial submission to Christ?

Cannot a conqueror make his enemies his footstool while they are unreconciled to him?

Philipians, 2. 10: is said to show that all will be saved; but in this passage, does bowing the knee certainly mean voluntary submission?

Are not the same words applied to the general judgment, in Romans 14. 10, 11;—and does bowing the knee there mean voluntary submission?

If so, why will God reward some with indignation and wrath, tribulation and anguish, who have voluntarily submitted to him?

—

Is it certain that the words which are translated forever, forever and ever, everlasting and eternal, always mean a limited time?

If not, then how is it known that those words always mean a limited time, when applied to the punishment of the wicked?

Is not the word eternal, in our language often used to signify a limited time?

We find in the writings of good scholars, and even in standard authors, expressions like the following; his fame is immortal, an endless talker, an eternal slanderer.—But does it then follow, that the word eternal in our language *always* designates a limited time?

What then do all such arguments prove in favour of universalism?

Is not the eternity of God a doctrine clearly revealed in the Bible?

If so, by what words is this doctrine expressed?

Are not the same words applied to the punishment of the wicked?

—

What is meant by Christ's going and preaching to the spirits in prison?

By what did he go and preach to those spirits?

When did he go?

Christ preached to many wicked men on the earth, whom his preaching did not bring to repentance; & how can you prove that one of those spirits in prison was brought to repentance by his preaching?

Does not the passage of scripture say that he went and preached by his spirit, and that too when once in the long suffering of God waited in the days of Noah?

—

What are we to understand by that scripture which says, that Sodom and Gomorrah are set forth for an example, suffering the vengeance of eternal fire?

Would it be possible to suffer the vengeance of eternal fire in a limited time? [Some say this fire means God's love.]

Would the following manner of reading that passage give its true meaning—Even as Sodom and Gomorrah, and the cities about them, in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example experiencing God's eternal love?

Are the wicked to be threatened, that if they will not forsake their sins, they shall eternally experience the love of God?

—

Do all those passages of scripture which speak of the wicked being destroyed, and which say the wicked shall perish, mean this—the sins of the wicked shall be destroyed, or that their body of sins shall be destroyed?

If so, then would it not express the meaning of all such passages, to insert the words, shall have their sins destroyed, instead of the words, destroyed, lost, perish, and the like?

But would it give their true meaning to read the following passages thus:—He that hardeneth his neck, shall suddenly have his sins destroyed and that without remedy?

God is not slack concerning his promises as men count slackness, but is long suffering to usward; not willing that any should have their sins destroyed, but that all should come to repentance.

But these, as natural brute beasts made to be taken & destroyed, speak evil of the things that they understand not, and shall utterly have the body of their sins destroyed in their own corruption.

Except ye repent ye shall all likewise have your sins destroyed?

NORTH WOODSMAN.

Miscellaneous.

From the Telescope.

Pride goeth before destruction, and a haughty spirit before a fall.

When wicked men are at their highest pitch, then are they nearest their fall, as may be seen from the following instances.

VALERIAN

Valerian the Roman Emperor, fell from his imperial glory, and became a footstool to Sapor, King of Persia, and acted in that capacity as often as he mounted his horse.

VALENS.

Valens the Emperor, being wounded in a battle, in his flight he betook himself to a poor cottage, wherein he was burnt by the Goths.

AURELIANUS.

Aurelianus the Roman Emperor, brought Tetricus his opposite, and the noble Queen Zenobia, of Palmyra, in triumph to Rome, in golden chains.

BAJAZET.

Bajazet, a proud Emperor of the Turks, being taken prisoner by Tamerlain, a Tartarian Emperor, he bound him in chains of gold, and used him for a footstool when he mounted his horse; and when he ate, he made him gather the crumbs under his table and eat them for food.

HENRY IV.

The victorious Emperor Henry IV. who in sixty-two pitched battles for the most part become victorious, fell to that degree of poverty and misery before he died, that he was forced to petition for a prebend in the Church of Spire to maintain him in his old age; which the bishop of that place denied him. Whereupon he broke forth into that speech of Job, "Have pity upon me, O my friends; for the hand of the Lord hath touched me." He died of grief and want.

POMPEY.

Great Pompey that used to boast that he could raise all Italy in arms with a stamp of his foot, had not so much room as to be buried in, when he died.

PYTHIAS.

And Pythias pined to death for want of bread; who was once able to entertain and maintain Xerxes' mighty army.

Alas! what a fall from the pinnacle of human glory! Men renowned for their many exploits in the world, reduced to paupers. O let us not seek that glory that cometh from men, lest we fall in like manner. Let us like Mary ever be desirous to lie at our Master's feet. What a sad picture is it to behold persons in the highest rank and fortune, suddenly removed from that state of pomp and compelled to cry for bread.—But what was the cause of this awful dilemma? Why, ever grasping after the world with all its vain glory and vicious allurements. The spirit of the Lord will not always strive with man. T. PARK.

CHOICE OF A PRIME MINISTER.

AN ALLEGORY.

Death, the king of terrors, was determined to choose a prime minister, and his pale courtiers, the ghastly train of diseases, were all summoned to attend. When each preferred his claim to the honor of this illustrious office. Fever urged the numbers be destroyed; cold Palsy set forth his pretensions by shaking all his limbs. Gout hobbled up, and alledged his great power in racking every joint; and Asthma's inability to speak, was a strong, though silent argument, in favour of his claim. Stone and Cholic, pleaded their violence; Plague, his rapid progress in destruction; and Consumption, though slow, insisted that he was sure. In the midst of this contention, the court was disturbed with the noise of music, dancing, feasting, and revelry; when immediately entered a lady, with a bold air, and with a flushed jovial countenance: She was attended, on one hand by a troop of cooks and bacchanals; and on the other, by a train of wanton youths and damsels, who danced merrily to the softest musical instruments: her name was INTEMPERANCE. She waved her hand, and thus addressed the crowd of diseases. Give way, ye sickly band of pretenders, nor dare to vie with my superior merits in the service of this monarch; am I not your parent? The author of your being? Do ye not derive your power of shortening human life almost wholly from me? Who then so fit as myself for this important office? The grisly monarch grinned a smile of approbation, placed her at his right hand, and she immediately became his prime Favourite and PRINCIPAL Minister.

A FABLE.

Once upon a time the government of the north being vacant, the Prince of the power of the air convened a council in hell;—wherein, upon competition between two demons of rank, it was determined they should both make trial of their abilities, and he should succeed, who did most mischief.—One made his appearance in the shape of Gunpowder, the other in that of Brandy. The former was a declared enemy, and roared with a terrible noise, which made folks afraid, and put them on their guard. The other passed as a friend and physician through the world, disguised himself with sweets and perfumes, and drugs, made his way into the ladies' cabinets, and the apothecaries' shops, and under the notion of helping digestion, comforting the spirits, and cheering the heart, produced direct contrary effects: and having insensibly thrown great numbers of human kind into a fatal decay, was found to people hell and the grave so fast, as to merit the government which he still possesses.—*Berkley's Minute Philosophy.*

ANECDOTE.

I remember (says Burder) a few years ago, that a boy who was sent upon some errand on a cold winter evening, was overtaken by a dreadful storm, when the snow fell so thick, and drifted in such a manner, that he missed his way; and continuing several hours in that dondition, was ready to perish. About midnight, a gentleman in the neighbourhood thought he heard a sound but could not distinguish what it was, 'till opening his window, he heard a human voice, at a great distance, pronouncing in a pitiful tone, LOST! LOST! LOST! The poor boy, in some hope of help, kept crying out at intervals, LOST! Humanity led the gentleman to send persons diligently to seek for the lad, who was at length found and preserved. Happy for him that he percieved his danger, that he cried for help, and that his cry was heard.

So will it be happy for us, if sensible of the value of our souls, and their danger of perishing in hell, we now cry for mercy and help to that DEAR AND GRACIOUS SAVIOUR, AND FRIEND OF SINNERS, who came to seek and save that which was lost.

From the Vermont Watchman.

LETTER FROM GREECE.

We are indebted to the kindness of a correspondent for the following extract of a letter just received by him from J. P. Miller, now in Greece. The information which it contains, we think, must be highly interesting to our readers, and the more so, because Mr. Miller was formerly a citizen of this State, and a man on whose statements we may safely rely.

HYDRA, GREECE, OCT. 5, 1825.

Dear Friend,—The promise which I made you while in the land of peace and liberty, I have found it difficult to keep in that of war and tumult. But, having a little leisure, I shall improve it in giving you some account of Greece;—knowing that your heart is alive to her spiritual and temporal interests.

Without describing to you the height of Mount Ida, or the tomb of Agamemnon, I shall try to give you some idea of the moral, religious, and mental state of the country.—The Greek church embraces most of the tenets of the church of Rome, with the exception of the supremacy of the Pope. They also have some of the Jewish rites and ceremonies, introduced, no doubt, by the Apostles themselves;—who, it appears, did not altogether divest themselves of the Jewish customs. The Greeks have no images in their churches; nor houses of saints or the virgin; but they have pictures to which they are equally attached as the Catholics are to their images.—They baptize by immersion, and believe it to be regeneration.—They have a high regard for the Bible, of which there are but few in Greece; and these, for the most part, are locked up in churches, to be read by the priest, often in so *whining* a manner that the people do not understand one word in ten. *Some* of the clergy preach upon the Sabbath; but instead of exhibiting the doctrines of the Gospel, they exhort the people to keep the feasts and fasts, and other frivolous nonsense. There are a few Greeks whom I know, that appear to exhibit something of the spirit of the Gospel and to be guided by its precepts; but their number is very small indeed. The Sabbath is considered rather a day of amusement, than one devoted to the worship of Almighty God

You must necessarily see, that where such is the general state of things with regard to religion, the standard of morals must be still lower. Every man in Greece must as in Turkey, in a great measure, defend personally both his property and himself. Thus the thief and murderer are seldom brought to justice; and the blackguard insults the gentleman with impunity. Most of the Greeks are, however, very polite in their manners, and very courteous to strangers. Many of them will blaspheme the name of God, but revere that of the *Mareiea*, that is the virgin Mary.—They generally think it no crime to kill their Turkish prisoners, or the Jews. These shocking principles, however, it is easy to be perceived, they have imbibed from the Turks;—and in fact most of their habits and customs are of the same school. I have been witness to scenes among them, that would shock humanity even to mention.

I can now almost hear you ask, Where is the genius, and courage, and virtute of the ancient Greeks fled? My answer to the supposed inquiry is, they have not fled, but are latent or bursting into embryo in the bosoms of the modern Greeks. Yes, dear sir, it is this that gladdens my heart in this land of darkness, that I see the dawnings of a glorious day. I see a nation emerging from the hellish doctrines and practices of the Turk, and every day more eager to learn the doctrines and habits of those nations on whom the sun of science and of christianity has arisen, "with healing in its beams." When I see a young Greek of ten or twelve years of age, seize upon a tract as if it were gold, and eagerly inquire for other books, I am one of the happiest men in the world. That the modern as well as the ancient Greeks are not men of the brightest natural talents, is an assertion which no one can honestly make, who has had an opportunity of becoming acquainted with the nation. The modern soldier possesses all that courage and fortitude so conspicuous in the days of Sparta's glory. But unfortunately he has learned from the Turk, to depend on himself alone in the hour of danger, and to mistrust every one else. It is thus that he appears a coward, in many instances, when, in fact, the fire of Leonidas is burning in his bosom. I speak from what I have witnessed. At the battle of Melus, the Turks advanced upon a garden, which formed something of an outwork to the Grecian lines (for all the gardens are walled in this country.) There were but ten men to defend this post. The Turks to the number of fifty, entered the garden by a farther wall; and some of them began to appear in front of some orange trees where we lay entrenched. A Greek captain who stood near me (or rather lay,—for we were behind some stones) asked if we should draw the sword. Yes, was the reply;—and in ten minutes there was not an Arab in the garden, who breathed. In short, there are all the materials in Greece if once put in requisition, of forming a nation equal for the fame of her valor and virtue, to those ancient Greeks whose history fills us with so great admiration. And what is of infinitely more importance, it wil be a *Christian* nation.

My situation, as a professed follower of the blessed Jesus, is, as you will easily perceive, trying indeed. O, did the sons and daughters of Zion in R—— know what the Lord hath done for them, how would they cleave to the cross of Christ, and purify themselves even as he is pure. But tho' I have passed through scenes in this country which have been trying indeed, yet I bless God that he ever put it into my heart to visit Greece. I am, if it is his will, both ready and willing to die in her cause.

I hope however, yet to do much towards her emancipation and regeneration. I have already distributed some thousands of tracts; and can now talk in a broken manner with the priests and others on the affairs of church and state. Tell my friends not to be concerned on my account; but to commend me to God.

I must soon close this scroll—and *may* this life. But blessed be God, there is a life to come that will never end. "O glorious hope! O blessed abode!"—That it may please God to grant you long life, and enable you to pursue the useful course in which you have so long been engaged, is the ardent wish of your pupil,

J. PECKHAM MILLER.

"The way of transgressors is hard."—A writer in the last number of the Genius of Universal Emancipation mentions a fact remarkably illustrative of the truth of this assertion. A young man, possessed of considerable property, embarked his all in an adventure to the coast of Africa; he obtained a CARGO OF SLAVES, and on his return to a market was captured, by which he lost his ALL. He became deranged, and is now in the Baltimore Hospital. I have stated the facts, says the writer, and I wish you to use them in such a way as to make an impression on the minds of your readers, as will have the effect to deter others from the like conduct, as well as to spur up the friends of emancipation.—*N. Y. R. Ch.*

Chimnies that Smoke.—The following method it is said in a late English publication, affords an effectual cure for the worst chimney that ever smoked! Contract the vent as soon as possible after getting above the mantle place, then gradually widen it four or five feet, then again contract it to the usual dimensions, and carrying it up to the top. It is said that experience in Edinburgh has tested it satisfactorily.

Improvement of Servants.—The Society for the improvement of servants in New York has offered a premium of $30 for the best original tract on the moral and religious duties of domestic servants. Candidates must forward their productions before the 10th of June next.

Of the American Spelling Book, by NOAH WEBSTER, Esq. no less than 7,000,000 copies have been published and circulated.

UTICA ACADEMY.

A TEACHER of Mathematics is employed in this Institution, who devotes his whole time to teaching in the different branches of Mathematical science. Particular attention will be given to young gentlemen who wish to qualify themselves for *Canal Surveyors* and Engineers, or for Land Surveyors.

By order of the Board of Trustees.
D. PRENTICE, *Principal.*
November 28, 1825. 79tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret, do
Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dye Stuff, together with a general supply of GROCERIES.
79tf A. HITCHCOCK.
Utica, June 28. 83 Genesee-street.

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.
May 24, 1825. 79tf

FRESH TEAS.

80 CHESTS Skin Tea of the Splendid, Beaver, London Trader, Superior, and Addison's Cargoes.
10 Chests Old Hyson do.
15 Young do.
20 Catty Boxes, do.
20 Chests Souchong and Bohea do.
for sale by J. C. HASTINGS & Co.
Utica, Dec. 20, 1825. 79tf

WHITESBORO' ACADEMY.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. CHITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*
Whitesboro', May 2, 1825. 79t

JUST received, and for sale at the Store of MERRELL & HASTINGS,

Questions on the Bible,

For the use of Bible Classes, by Rev. Alexander M'Cowan, A. M. Price, single, 50 cents; by the doz. 40 cents.

Subscriptions for Scott's Family Bible, Stereotype Edition, taken at the above Store. The work is to be published in 48 parts, Royal Octavo, and embellished with a likeness. The price of each part will be 50 cents, payable on delivery. They will be issued semi-monthly.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.
Feb. 3d, 1824. 3—tf.

NEW GOODS.

No. 36, Genesee-Street.

THE Subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also, 50 crates Crockery & Glass Ware, with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of the public patronage will be thankfully received. OREN CLARK.
Utica, 13th Sept. 1825. 79

TO RICHARD VAN DYCK, and to such of his children as were living, on the 2d day of November, 1825.

In pursuance of the last will and testament of Marinus Oudenaarde, deceased, I hereby give you notice, that you, and each of you, be & appear in your proper persons, at Utica, within six months from the date hereof, to claim the estate, consisting of a house and lot, situated on Water-street, in Utica; and which has been devised to you, by said last will and testament of said Marinus Oudenaarde, deceased, upon that express condition; or in default of such appearance, within said time, all and singular, your and such of your right and interests as devisees, will be forever forfeited; and said estate will be sold for the benefit of the American Bible Society, in pursuance of the directions of said will. Yours,

THOMAS E. CLARK, *Executor.*
Dated, 22d Nov. 1825. 6m73

BY order of James Cochrane, Esquire, Commissioner &c. Notice is hereby given to all the creditors of George Armstrong, of Annsville, in the County of Oneida, an Insolvent Debtor, to shew cause if any they have, before the said commissioner at his office in the town of Utica, in the county of Oneida, on the sixth day of May next, at ten o'clock in the forenoon, why an assignment of the said Insolvent Estate should not be made, and his person be exempted from imprisonment, pursuant to the act entitled "an act to abolish imprisonment for debt in certain cases," passed April 7th, 1819.

Dated, 18th March, 1826.
GEORGE ARMSTRONG, *Insolvent.*
6w90

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and fifty Cents if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.